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THE SUBSTITUTIONARY DEATH OF CHRIST

Redemption, a compound Greek word (αντιλυτρον, αντιλυτρον), meaning “the substitution” of money for a slave in order to set him free, translated as ransom. Cognate words are λυτροτες meaning redeemer or deliverer, λυτροσις meaning redemption, λυτροο, to release for a ransom and εξαγοραζο to redeem from slave market in order to set free.

Redemption therefore, is the saving work of Christ on the cross whereby all members of the human race are bought from the slave market of sin in which they were born spiritually dead. By the effect of redemption, men are delivered to the freedom of God’s grace. Redemption is realized when a person is born spiritually by faith alone in Christ alone.

Jesus Christ as the only perfect member of the human race is the only qualified Redeemer [Hebrews 1:3] by His virginal conception [1 Timothy 3:16] and by His impeccability in the Hypostatic union [John 8:46, 19:4, 2 Corinthians 5:21, Hebrews 4:15 and 7:26-28].

Jesus Christ exhibits positive volition all throughout His Incarnation. The redemptive work of Christ was an act of His own free will [Luke 22:42] and He was obedient to the Father’s plan of grace [Romans 5:19 Philippians 2:8].

The Blood of Christ was the ransom money or the purchase price of redemption [Ephesians 1:7, Colossians 1:14]. It is the coin of the realm of heaven by which the purchase was made [1 Peter 1:18-19]. It depicts by representative analogy the saving work of Christ on the cross, that is His spiritual death –by which He was judged for all the sins of the entire humanity [2 Corinthians 5:21, 1 Peter 2:24].

The soul of the believer is redeemed in salvation [Job 19:25-36]. Redemption is related to the mediator-ship of Christ [1 Timothy 2:5-6, Hebrews 9:14-15]. Redemption of the soul leads to redemption of the body in resurrection and glorification [Ephesians 1:14]. Redemption of the body is the ultimate status of the believer as member of the Royal family of God [Romans 8:23].

Redemption of the soul is the basis for justification [Romans 8:34], the basis for three stages of sanctification [Ephesians 5:25-27], the basis for eternal inheritance of the saints in Christ [Hebrews 9:15] and the basis for strategic victory of the Lord Jesus Christ in the angelic conflict [Colossians 2:14-15, Hebrews 2:14-15].

Ransom (λυτρον- a means of loosing) was used in the OT as: ransom for a life [Exodus 21:30], purchase money for a slave [Lev. 19:20], purchase money for a piece of land or ransom money for a prisoner [Lev. 25:24, Isaiah 45:13].

RANSOM FOR MANY used by the NT for Christ, which means; the expiatory sacrifice of Christ under God's judgment upon sin of all men. This is an OT illustration and not a literal ransom [Matthew 20:28, 1 Timothy 2:6].

The beneficiaries are those who accept God's conditions and methods. The effects is provisionary universal, while the character of the sacrifice is vicarious –we cannot in any way, disassociate His expiatory death from His character.

If we press for details of certain OT illustration beyond the actual statement of NT doctrines, then it becomes conjectural, that is, conclusion reached by guessing.

If we press the expression to become literal when it is out of the character of Christ, then we are making an assumption contrary to His essence and character.

UNLIMITED ATONEMENT

Unlimited atonement is the efficacious work of Christ on the cross on behalf of mankind. As a noun, it means reconciliation after enmity or controversy and includes satisfaction or reparation made for wrong or injury. As a verb, it has several related meanings such as “to make up for errors, to be in accordance, to make reparation.” In the OT, the meaning of atonement is related to the Hebrew verb *kaphar* *כָּפַר*, meaning “to recover, to pass over.”

During the OT times, animal sacrifices were used “to cover” the sins, which represented the propitiation of God the Father by the judgment of Christ who covered our sins By His spiritual death on the Cross [Psalm 103:3, John 1:29] and thereby established reconciliation between man and God [Colossians 1:20-21].

Atonement in the OT refers to the use of animal sacrifice to represent the saving work of Christ. Animal sacrifices could not truly atone for sins. The concepts of OT and NT are brought together in Romans 3:23-26.

Atonement is unlimited because when Christ was judged on the cross-for sin –He paid for the sins of the entire human race and not just for the elect [Romans 5:6, 2 Corinthians 5:14-15, 1 Timothy 2:6, 4:10, Titus 2:1, 1 John 2:2, Hebrews 2:9]. Christ did not die only for the believers, that is, limited atonement.

Unlimited atonement eliminates sin from unbeliever's indictment at the Last Judgment, because Christ died as a substitute for all and was judged for all sins of the human race. At the cross of Jesus, God the Father rejected all the dead works of all men since Christ is the perfect atonement. Human good will be part of the unbeliever's indictment at the Last Judgment [Revelation 20:12-15].

Since all the sins of all men were judged at the Cross-, under the Law of double jeopardy they cannot be mentioned at the Last Judgment. Unlimited atonement covers sin only and not unbelief. The unbeliever is indicted at the Last Judgment because he did not believe in Christ while on earth [John 3:18, 36].

The Great White Throne Judgment (GWT) is the venue of the Last Judgment for all unbelievers of all generation to the Lake of Fire [Revelation 20:11-15]. Sins will never be an issue and will not be mentioned at the GWT. Every sin has already been judged at the Cross [1 Peter 2:24] and since Christ is the Judge of the GWT, He cannot mention that which He already paid for –the reason for which He judged by God the Father [John 5:22, Revelation 20:11].

At GWT scene, there will be two sets of books. One is the Book of Life, which includes the names of every person who has believed in Christ. The second book, composed of two volumes, is the book of human good works of all unbelievers- from which their condemnation is solely based [Revelation 20:12].

No amount of human good works can atone for sin of any person. The justice of God cannot accept anything less than God's own perfection and righteousness. Sinful man cannot in any manner pay for his imperfection and unrighteousness.

Christ is not a debtor (οπηειλετες), that is, one who owes something to another. Debt (οπηειλεμα), here is metaphorically applied- because it demands an act of expiation and thus payment by way of punishment.

Death came through sin [Romans 5:12], which is rebellion against God-which involves forfeiting of the life. The separation from God caused by forfeiting of the life could be removed only by a sacrifice by which the victim and the one making the offering has become identified.

THE SHEDDING OF THE BLOOD

The shedding of the blood (in the language of the Scripture) involves the taking and giving of the life of Christ. In His sacrifice, Christ endured the divine judgment due to man's sin, by this, the believer become identified with Him in His deathless life through His resurrection.

Christ's spiritual death on the Cross-is suffering of payment. God the Father has forsaken Christ for three (3) hours in order to impute all sins of all men on Christ [Psalm 22:1-8, Matthew 27:46, Mark 15:34]. His groaning (σηεαγαν σηεαγαν) clearly indicates that Christ was screaming from the pains of judgment not from the pains of physical torture, insults or mockery.

The phrase "But I am a worm" of Psalm 22:6 refers to Christ. Worms (τολααθη τολααθη) refers to very rare and expensive worms whose blood was gathered for making crimson dye of the ancient world. Only the robes of powerful kings were stained with this valuable pigment

The Blood of Christ refers to His spiritual death, the most valuable Blood –the most rare of them all (since He is the only human without old sinful nature and Αδαμιχ original sin) and the most noble of them all, (being the Son of God). His Blood spread His Royalty to every member of the Royal Family of God. Whereby, the slaves (the unbelievers) has become children of the Master- this is the royalty by the grace of God through their personal faith in Christ.

The Blood of Christ depicts and set forth the meaning of the saving work of Christ on the Cross-through four (4) vital doctrines:

1. Expiation [Revelation 1:5]

2. Redemption [Ephesians 1:7]
3. Justification [Romans 5:9]
4. Sanctification [Hebrews 13:12]

ANALOGY OF ANIMAL BLOOD

The blood is the seat of animal life [Leviticus 17:10-14] and in the OT shadow worship; the blood of animals was used to represent redemption, the saving work of Christ on the cross. From the garments of the animal skin [Genesis 3:21] to $\Lambda\epsilon\pi\iota\tau\iota\chi\alpha\lambda$ offering [Lev. 1:1-5:10], animal blood was used to represent the figurative blood of Christ.

While the animal blood was real and literal, it does not represent the literal blood of Christ shed on the Cross- because Christ did not die by bleeding to death. The animal blood represents the spiritual death of Christ on the cross [Colossians 1:20, Hebrews 10:19, 13:20, 1 Peter 1:2].

In real analogy, the physical death of the animal would be compared to the physical death of Christ. Animal sacrifice is a representative analogy in which the physical death of the animal on the altar represents the spiritual death of Christ –the two deaths of Christ on the cross of Calvary.

THE BLOOD OF ANIMAL SACRIFICES WAS A SHADOW POINTING TO THE REALITY OF THE CROSS [Hebrews 9:12-24].

The Blood of Christ in expiation is the basis for rebound. The true meaning of the blood of Christ set forth in the direction for doctrines of Soteriology in threefold setting:

1. Redemption – inward
2. Reconciliation $\mu\alpha\nu\omega\alpha\rho\delta$
3. Propitiation $\Gamma\omicron\delta\omega\alpha\rho\delta$

God the Father solves the problem of sin by redemption through sending the Mediator between God and man. So by, redemption the Lord Jesus Christ reconciles man and propitiates God. The Blood of Christ is analogous to Redemption, Reconciliation and Propitiation